

## Philosophy and mysticism of Hurufism and modern knowledge

Ali Abasov<sup>1</sup>

### Abstract

The history of mental traditions constantly confronts the researcher with amazing parallels between the past, present and future. 2019 - declared in Azerbaijan as the year of Seyid Imadeddin Nasimi (1369-1417) - a brilliant poet, outstanding thinker, philosopher, mystic, who continued the development of the ideas of his teacher - Shah Fazlallah (Fazl) ibn Muhammad Naimi al-Tabrizi al-Astrabadi (d. 1394 r.). These ideas, the result of a long mystical experience, multiplied by a deep mastery of the unity of the Abrahamic religions and its philosophical consequences, were officially declared by Naimi in Tabriz (1376-1377) as a new movement - Hurufism. Despite all the remoteness from the problems of the history of philosophy, the lack of knowledge of oriental languages, poor familiarity with the sources, it can be stated that Hurufism was an outstanding example of mystical and philosophical reflection of its time. And its creator and his closest disciples, being encyclopedists of their time, can quite deservedly take their place in the line of brilliant thinkers of humanity. To confirm such an assessment, however, it is necessary to conduct meaningful research work on both the insufficiently mastered texts of Hurufism and its ideas, which have not yet been fully systematized.

**Keywords:** Hurufism, Nasimi, Knowledge, philosophy

The complexity of the study of Hurufism is determined by several reasons. Firstly, for the Islamic tradition of its time it was, of course, a heresy, and therefore Hurufism and its followers were eradicated by the most brutal methods. In this regard, secondly, works on Hurufism in general were of a conspiratorial, encrypted and metaphorical nature, and therefore difficult to reconstruct their main ideas and provisions. Thirdly, most of the works were destined for oblivion, as were their authors, who were subjected to the most sophisticated executions. Finally, fourthly, under permanent persecution Hurufism practically disappeared, having been reborn or merged with various movements (Sufism - Bektashism and extreme Shiism - Alevism, etc.), which, naturally, brought their own interpretations to it.

The presented notes on Hurufism are a subjective attempt, generally limited by the essential incompleteness of knowledge, to create cartography of the connections of this movement with various mystical and philosophical movements, with the aim of including its main provisions in modern knowledge. At the same time, it is supposed to formulate a number of hypotheses that may be related to the disclosure of the potential of the philosophy and mysticism of Hurufism in knowledge.

In connection with the current state of scientific and philosophical knowledge, there is a permanent increase in interest in mysticism, its fundamental direction - pantheism, which has played a significant role in knowledge, starting from its origins and in various periods of its further development.

*Pantheism* originated as a religious and philosophical worldview as an inseparable unity of God and the world (the Universe, nature). It is not necessary to talk about the unity and consistency of the ideas of pantheism, since they developed in several, sometimes binary, sometimes oppositional, often eclectic forms. For example, radical pantheism denies a personal, anthropomorphic

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<sup>1</sup> Azerbaijan National Academy of Sciences, Institute of Philosophy, Prof.Dr.

God-Creator, preceding in time his creation. Therefore, the term (category) "pantheism" defines not only monism, expressed by the ancient Greek words:  $\pi\alpha\nu$  - "all" and  $\theta\epsilon\acute{o}\varsigma$  - "God", but also a certain pluralism of approaches to the problem of creation.

It can be safely assumed that the genesis of the idea of pantheism is connected with the earliest stages of the formation of the primitive worldview, deifying the immediate and distant environment of human habitation. Later, this idea in a variety of forms continuously accompanies religious and philosophical mentality in a positive or negative perspective, reflected in the worldview of Sumer, Babylon, the Ancients - China, India, Greece, etc.

From the sources it can be learned that after the historical vicissitudes of development by the 19th century in the European consciousness pantheism was often regarded as a religion of the future, and therefore developed at the junction of philosophy and theology. Then, under the influence of revolutionary changes in biology, pantheism was plastically connected with the principles of holism and the organismic unity of the world, entrenched in the emerging ecological consciousness. Finally, transpersonal psychology, the anthropic principle, and the ideas of global evolutionism revived interest in pantheism, enriching it with new cognitive elements. Since we observe the historical filling of the mysticism of pantheism with modern scientific and philosophical theories and concepts, it should be taken into account that this also concerns Hurufism, which was, among other things, a direction of mystical pantheism. Hurufism has not yet been considered by anyone from this perspective.

It is obvious that over a long historical period the forms of pantheism have acquired features that place them at a considerable distance from each other. In this regard, the following were distinguished: classical pantheism (the philosophy of the Stoics, Spinoza); materialistic monistic pantheism (naturalistic), which recognizes matter as the primary principle, and God as identical to the Universe, Nature (the views of D. Toland, E. Haeckel, D. Lawrence); idealistic monistic pantheism, which recognizes the primacy of the ideal principle (hylozoism, the philosophy of Hinduism and Buddhism); dualistic pantheism, which includes both the material and the ideal principles (1). The problem of the relationship between pantheism, theism and atheism, which nuances the essence of the concepts of God and Nature, stands separately.

It is no less obvious that, despite the significant similarity of approaches to pantheism in religion and philosophy, one should still see the line dividing them, including the difference between polytheistic and monotheistic religious consciousness, the difference between the Abrahamic, Hindu, Buddhist and Taoist traditions. One should, for example, keep in mind the differences between the pantheism of Sufism - as a stable belief in the unity of God and the interpretation of reality as manifestations of various attributes of Allah - and, say, the pantheism of Taoism, built on the concepts of the Path and Emptiness.

In the context of pantheism itself, it is necessary to highlight the concept of *panentheism* (from the ancient Greek:  $\pi\alpha\nu$  - "all";  $\epsilon\nu$  - "in"; and  $\theta\epsilon\acute{o}\varsigma$  - "God"; "all-in-God"), introduced in the 19th century in Germany. "According to panentheistic ideas, God is present in all things, includes the Universe, but is also outside the Universe. Sometimes pantheistic and panentheistic features are simultaneously organically present in the religious and philosophical views of thinkers, and panentheism is considered a form of pantheism. At the same time, panentheism is often distinguished from some forms of pantheism, for example, from naturalistic pantheism" (1).

Adjacent to this classification are *pandeism*, which combines elements of deism and pantheism, and *panpsychism*, which puts forward an idea similar to hylozoism, of the universal animation of nature.

Thus, pantheism, which puts forward the idea of the unity of God and the world, denies the opposition of God to the world as its creator, recognizes the equivalence of God to the world and his immanence to it, is a rather multifaceted and contradictory teaching, the understanding of which in different historical periods had its own specifics.

All these theories are based on the interconnection of the Divine essence, nature, and the Universe. Man in the Western understanding of pantheism does not occupy the first place, but is subordinate to a certain substance endowed with Divine power. The Far Eastern understanding challenges this assertion, and the Muslim tradition, playing the role of a mediator between the two paradigms (and cultures in general), puts forward some intermediate concepts. In this context, we can state the advancement of Hurufism towards a more sophisticated understanding of pantheism, with a certain preservation of traditional approaches in its numerous branches and direct transformations of universal unity or strict monism, developed by his predecessor al-Hallaj in the teaching of "Wahdat al-Wujud" - "the unity of being" and "incarnation", erroneously identified with the teaching of the union of divine and human nature in the Christian dogma of the God-man (Jesus). The interpretation of "Wahdat al-Wujud" was the teaching of Ibn Arabi (d. 638 / 1240), denying dual existence (there is only one existence of Allah). Thus, the official pantheism of Islam derived its basis from the absolutization of the concept of universal unity - tawhid (monotheism). However, extreme mystical groups (including Sufi ones) introduced radical additions to pantheism understood in this way, for which they were constantly persecuted. Hurufism was precisely such a radical mystical form, but its adequate attitude to pantheism and its branches has yet to be thoroughly studied. One of the early such studies was the monograph of Professor Zumrud Kulizade. Hurufism and its representatives in Azerbaijan (2).

The connection between Hurufism and Shiism, in which the similarity between the divine and the human is presented quite clearly and is mediated by the figure of the imam, also needs to be studied. As O. Mir-Kasimov notes: "The imam, the central figure of the Shiite worldview, is in essence the place of manifestation (mahar) of divine attributes, the organ through which the action of God is transmitted to the world of creation, the visible Face (wajh) of God, the keeper and teacher of divine knowledge ('ilm).

The Imam is the organ through which God can be seen and through which God sees the world He created" (3). There are other features that bring Hurufism and Shiism closer together (4).

Orthodox Islam has incorporated into its ideological arsenal the teaching of Plotinus that the Supreme (God) is an absolutely indivisible Unity, which has had a powerful influence on Muslim monotheism. Plotinus's idea that this Unity is so transcendental to the world (is above and outside of all that exists) that it cannot be known by any means except mystical spiritual experience, justifying Sufism consistently developed by various schools, was perceived very favorably by both traditionalists and innovators. On the other hand, since Allah is outside of His creation - existence - there can be no similarity or analogies between them, which are in fact the fruit of primitive anthropomorphism. On the contrary, strict monotheism, which assumes absolute control of Allah over any of His creations, has had a profound influence on Muslim theology and culture, forming ideas about extreme fatalism.

Formally and historically, Hurufism, as a trend of pantheism, is preceded by Sufism. But how did Sufism itself develop if "Sufi mysticism is completely alien to Koranic Islam: the pantheistic idea of unitality contradicts the strict theistic division of God and the world, which the prophet Muhammad taught?" And the time of its appearance "immediately and suddenly" after the establishment of the dogma of Islam seems to be evidence of its borrowing from outside (see 5). V. V. Zolotukhin cites the opinion of German researchers of the first third of the 19th century, according to which Sufi pantheism is either of Persian origin or comes from the Indian Vedas (6). At the same time, he cites the difference between Western and Eastern mystical traditions, set out by the Lutheran theologian Friedrich Toluck: "The East is feeling and image, the West is thought; "The East is a prophet immersed in magnetic clairvoyance, the West is the all-knowing Cicero who has walked through heaven and earth" (7). Pantheism thus became the formative core of Sufism, characterized as "mystical or theosophical". It is important to note that even in Europe, during the era of attacks

on religion, pantheism was assessed extremely negatively (8). One can imagine the strength of the reaction of the Muslim environment of the middle Ages, directed against pantheism, not to mention Hurufism.

There is very little scientific literature about the creator and followers of Hurufism, and it is also contradictory in terms of interpreting its main provisions (9). Therefore, we will present the most reliable information necessary to achieve the main goal pursued in the article.

According to sources, Naimi, at an early age, under the influence of Sufism, became involved in mystical practice and began to see dreams of providence, which generally guided his thoughts and actions. Since Naimi studied not only the Koran, but also the Bible and the Gospel in sufficient depth, he was able to formulate complex comparative ideas that later formed the basis of Hurufism. Other ideas of Hurufism, such as the cyclical nature of cosmic and earthly processes, esotericism and exotericism could be borrowed and reinterpreted both from the most ancient teachings and those immediately preceding it. For example, the Sufi idea of "zahir-batin" ("manifest - secret"), in Hurufism is transformed into a formula according to which the secret inner meaning of any phenomenon of a mystical order serves not to complement its external meaning, but to replace it. On the other hand, the idea of "the obvious - the secret" has its roots in the most ancient times, Hurufism could have adopted it from the worldview of pre-Islamic Persia. A similar connection can be made to the idea of cyclicity, which allegedly formed in Hurufism under the influence of Ismailism.

The secret teaching of Hurufism is based on the idea of the manifestation of God in man, carried out in a sequence of three forms: prophecy, holiness and theophany, and was the lot of only the initiates. For a wider circle, a mystification of the meaning and purpose of the letters of the Arabic alphabet was offered, manifested at the moment of the beginning of the act of creation and presented in the best creation of Allah - Adam in the form of various manifestations on his face. "The search for solutions to many problems with the help of numbers brought Hurufism closer to Pythagoreanism. The perception of sounds and letters in harmony with the environment was also considered the influence of Pythagoreanism. Some numbers were given a meaning, and this arouses a certain interest. For example: 1 - Unity of God; 4 - 4 elements; 6 - 6 sides; 7 - 7 planets, days of the week, etc.; 12 - the number of hours of the day; 24 - the number of hours in a day; 28 - the number of letters in the Arabic alphabet; 32 is the number of letters in the Persian alphabet; 60 is the number of minutes in one hour, etc. Explaining everything through the numbers 28 and 32, that is, through the number of letters in the Arabic and Persian languages, was the main goal of the Hurufis" (10).

The prophetic stage, according to Hurufism, ended with Muhammad, the "seal of the prophets"; the stage of sainthood is represented by the Shiite imams, from Ali ibn Abu Talib to the "hidden imam"; the stage of theophany began and ended with Fazlallah, the first incarnate god.

The divine image manifested in man allows the latter to penetrate into the inner meanings of all things, first of all into the Quranic revelation. In this sense, Naimi's book "Javdan-nama", according to its author, not only finally revealed the full meaning of the Qur'an, but also replaced it, just as the Qur'an itself replaced earlier revelations in its time.

Based on the entire spectrum of messianic expectations, the dogmatics of Hurufism honored Naimi with three incarnations: the Messiah of the Jewish people, Jesus, who returned to the manifest plane, and the promised Mahdi - the hidden imam. Following this logic and relying on the verses of the Koran, which consider Christ to be the "Word of Allah", Fazlallah appears as the final and all-encompassing word of God.

The reign of divinity was interrupted by the execution of Naimi, and his burial place became a shrine for his followers and remained so at least until 822/1419. For the followers of Hurufism,

the burial place of the teacher was to replace the Kaaba as a shrine, and the rituals they performed there were the traditional Hajj.

In 845/1441, about five hundred Hurufis were burned at the stake, and this event is associated with the end of this movement in Persia, at least in organizational terms, although the emergence of a branch of Hurufism during the Safavid era may indicate the continuation of its underground existence. In addition, Hurufism continued to develop in Anatolia and the Balkans, which is associated with the propaganda activities of I. Nasimi, in which he proclaimed the primacy of the divine word as the basis of creation, the manifestation of this word in man, deifying him, and the future establishment of paradise on earth. It is believed that Nasimi's poetry was a very effective means of propagating the ideas of Hurufism, and part of his teaching went beyond Hurufism and merged with Sufism, in particular, with the teachings of Hallaj.

The basis of Hurufi philosophy was, naturally, mystical pantheism, according to which only a perfect man would re-merge with Allah after reaching the peak of his spiritual development. The idea that Fazlallah, equal to the prophets, became such a man meant that his appearance in world was a direct divine intervention, exactly in line with the Islamic expectation of the Messiah. The Messiah is the final guide that God must send to the world before its destruction.

The religious worldview of Fazlallah Astarabadi links together the genesis and history of the Universe and man, and establishes the fundamental interdependence of the macrocosm and microcosm. The concept of one directly leads to the concept of the other, since both are phenomena of God's self-expression in the material world, marked by many signs pointing to Him.

Only man was created as a being capable of fully understanding these attributes. In this regard, man had to decipher the cosmic mystery, the unified symbolic structure underlying the visible multiplicity and chaos of the world. And this led to the establishment of a teaching by which people would truly perceive God, the world, and themselves. Human beings who understood the cosmos and the meaning of human existence would possess a part of the knowledge of God and would be able to see the manifested world as an aspect of their own being and existence. According to Fazlallah and his followers, he was the only person who had achieved this state of spirituality in its entirety, having managed to bridge the gap between the divine and the human limit.

It is interesting that with all the intertwining and predetermination of the destinies of the world and man, Naimi believed that there was a possibility of changing these destinies based on the deliberate actions of man. Thus, the rigidity of the absolute fatalism of Islam was reduced.

Shahzad Bashir divides the general structure of Naimi's religious worldview as follows: (1) the details of his views regarding the creation and evolution of the world as a whole (macrocosm); (2) the special position of man, the microcosm, in the created world; and (3) the structure of cosmic time, determined by various cycles and reaching its final completion during the life of Fazl (11).

Naimi's cosmogony is based on the stories of the Koran, the Bible and the Gospel, and continuing the idea of the Sufis, he believed that the highest reason for the creation of the Universe is God's desire to become known. "Before the beginning of time, God, a non-existent being who always existed, felt lonely and decided to create entities so that they could become objects of knowledge. He established the process of creating movement through the vocal command "Be", which created the foundations of the cosmos from nothing" (11).

According to Fazl, this command should be taken literally: it was the point of the emergence of letters and language, which in turn caused the world to come into being. Because of this initial event, language and matter were fundamentally linked to each other at all subsequent stages of the world's unfolding existence. "In fact, the Word of God and the material resulting from this command were facets of the same event, and the moment of creation was in fact a bifurcation of the divine qualities, leading to a permanent connection between sounds and bodies in the world. The cosmos as a whole, considered as a conglomeration of material bodies and sounds, was an echo of



the word "Be", with all the essences and movements of the elements representing the continuing reverberations of the Divine Command issued at the beginning of time" (11).

The act of creation continued after the first command, bringing Chaos into Order and producing the diversity of the material world. The creation of the world reached its climax and fusion when God kneaded clay from a mixture of the elements of earth and water with his hands and imprinted his image on the lump. The clay resulting from these actions became the human body of Adam, which God continued to improve, giving him life and knowledge. He revived Adam by breathing his own Spirit into him and endowing him with secret knowledge before presenting him to the angels as an object of veneration.

For Naimi, it was especially noteworthy that Iblis's rebellion against Adam was based on the "genius of light's" conviction of the superiority of the element of fire, which formed his own body, over the element of clay.

According to Sh. Bashir, the language of Adam's learning was not a normal language, but rather a metalanguage necessary for the creation of the world and its understanding. The command "Be" became the basis of language, from which all other aspects of language emerged, such as sounds and letters. The "names" that Adam learned were sound-letter pairs that formed the alphabet of the divine metalanguage, through which God transmitted the greatest cosmic secrets to his creation.

Fazlallah does not recognize the fall of Adam and Eve, their transfer to earth was a test, not a punishment or an accident, since it was part of the Original Plan aimed at overcoming the Great Solitude. The creative commands of God existed in a dual form in bodies and sounds in the physical world, and to see the correspondence between the two aspects, it is necessary to compare the basic aspects of the body (man) and the form of speech (the Quran): the best of all possible bodies and the most perfect form of materialized language.

The intellectual capacity of humans enabled them to develop spoken and written language. "The general possibility was transformed into concrete forms of human languages and alphabets. However, these languages were limited in comparison with the metalanguage of Adam. The decisive conclusion to be drawn from this argument is that the universe was essentially a linguistic event" (11).

Of great importance for our purposes is the above-mentioned work by O. Mir-Kasimov, which notes that in Hurufism letters are considered as mediators between the formless and invisible truths of the higher worlds and the forms of the world of visible manifestations. "From this point of view, the symbolism of letters is the most suitable language for expressing the fundamental identity of the divine Word and the visible forms of the created world, among which the human form has a special significance as the form of the most complete manifestation of the divine Names and Attributes" (12).

Mir-Kasimov, referring to the texts of Djavdan-nama, notes that the first visible manifestation of the primordial Voice was the Black Point. "The Point, devoid of spatial dimensions, corresponds to the undifferentiated state of Knowledge of the divine Essence, contained in the Voice, which includes all 28/32 Phonemes. Similar to a drop of sperm, the Point, which has no form of its own, potentially contains all possible forms of the universe" (3)

From these premises it is concluded that "He who realizes that the true basis of his [being is identical to] the 28 and 32 divine Words, which have neither beginning nor end, invisible, based on the essence of the Presence of Unity, [such a person] is able to contemplate the mystical level of eternal life. For thereby he realizes that the basis [of his own being] also has neither beginning nor end and that it contains everything" (3). Therefore, those descendants of Adam who have mastered the true basis of their existence are also able to attain knowledge of divine truth. Therefore, according to the Javdan-nama, "the similarity of the divine and the human and the symbolism of the hu-

man body and face based on it provides the key to the spiritual “interpretation” of both the created world and the sacred scriptures of all religions” (3).

It remains for us to correlate the ideas of Hurufism with philosophical concepts in order to identify their role in modern knowledge. The connections proposed in the article are hypothetical and staged, which, of course, must be tested by authentic texts of Hurufism. In this regard, it follows:

1. To trace the analogies and parallels of the “Black Point” of Hurufism to modern cosmological theories (“Big Bang”, “Inflating Universe”, etc.) and two versions of the “anthropic principle”;
2. Relate the modern shift from anthropocentrism towards ecocentrism with the pantheism of Hurufism, which unites God, Nature, and man;
3. The modern synthesis of ideas about man as a socio-natural, cosmoplanetary being, in which all human essences are united into a single whole: cosmic, biological, mental, social and cultural - compare with similar ideas of Hurufism;
4. To analyze the parallels between the ideas of Hurufism and the convergence of sciences, revealing the deep, not yet fully realized principles of monism, global evolutionism, the unity of consciousness and matter, and universal cosmic pantheism;
5. Compare the ideas of Hurufism about the transformation of man and modern concepts of the posthuman future, transhumanism, immortalism. To what extent can the possibility and desirability of fundamental changes in the psychophysical organization of man and the extension of life up to the achievement of human immortality with the help of advanced technologies be correlated with the analogies of Hurufism about the immortality and transformation of the “perfect man”;
6. The formation of the modern natural-artificial world, professing the worldview of the new pantheism, can become the subject of comparative analysis with the involvement of the ideas of Hurufism;
7. In general, the latter also concerns man as a complex system that includes biological (body), sensory (soul), moral (spirit) and intellectual (reason, consciousness, thinking) principles;
8. The modern concept of the direct inclusion of the subject in the world of knowledge as an agent changing the essence and qualitative-quantitative characteristics of the world being known can find deep analogies with the epistemology of Hurufism. The same applies to the latest philosophy, which presents the concept of the “Universe-Man” as a single and indivisible system, all organic and inorganic elements of which are equally endowed with life and consciousness;

This series of comparisons and analogies can be continued, but it seems more natural to supplement them in the course of direct comparative research.

In the meantime, let us recall modern concepts that are not inferior in their “mythology” to the ideas of pantheism of the past, including Hurufism. For example, the concept of consciousness as a universal cosmic phenomenon responsible for the genesis and development of the Universe, the material basis of which is the transformational forms of cosmic consciousness. Metaphorically speaking, universal cosmic consciousness seems to be waiting for the evolutionary transformation of human consciousness into a single planetary phenomenon worthy of inclusion in cosmic consciousness as an integral element. The ghost of the unity of the world is appearing on the horizon again, the contours of a new monism are emerging, rooted in the worldview of pantheism, one of the directions of which is the Muslim teaching “Wahdat al-Wujud”. “The force, mind or process that created this Universe acts in us today. We are the Universe in human form. We are the manifestations of this mystery. “We are the cosmos, which begins to indulge in self-reflection in an attempt to comprehend its origin, emergence, vector of development and how it can consciously participate in the process of creation” (13, p. 502). Our contemporary S. Grof actively preaches this idea, believing that consciousness is not a local-terrestrial, but a cosmic phenomenon responsible for the development of the Universe. His like-minded person I. Laszlo, localizing the problem within the

boundaries of our planet, states: "I believe it will not be an exaggeration to assume the existence of a universal mind of humanity, something like a noosphere, a collective unconscious acting inside and around us. These days it begins to manifest itself in the consciousness of individual people" (14, p. 28). Thus, it is assumed that already in our time the process of transformation of consciousness has begun, the result of which will be a new perception of reality. Grof, relying on his own research in the field of transpersonal psychology, revealed amazing facts that indirectly testify to the existence of a single matrix of "universal consciousness" accessible through appropriate practice for a person of any culture: "...we have repeatedly become convinced that experiences provide access to a whole spectrum of world mythology, to archetypal figures and areas of all human cultures. These experiences transcended racial, cultural, geographical and historical boundaries. It seems that in order to find oneself in these experiences in the world of a certain mythology, it is not at all necessary to have preliminary intellectual knowledge of it. One gets the impression that modern people have access to any area of the collective unconscious. This, in fact, confirms the observation that many decades ago inspired C. G. Jung to formulate his concept of the collective unconscious" (14, p. 75). It is no coincidence that Laszlo, claiming that we are on the threshold of creating a new mathematical apparatus that will also include a description of human consciousness, notes: "It seems that the permeability of the collective unconscious that we observe is a new phenomenon, characteristic of our time. If the collective unconscious had been accessible to the same extent in the past, we would not now be dealing with various mythologies associated with different human communities and their religions. Apparently, in past times, access to archetypes was largely culturally oriented" (14, p. 76).

It is important to note that the unity of access of people of different cultural and religious traditions to archetypes provides an opportunity to form a universal religion in the near future, capable of carrying out the spiritual integration of humanity, which is still divided: "We are rapidly moving from a divided and fragmented world to a single global village. And an important part of this process is unlimited access to the archetypal territory of the collective unconscious. I hope and believe that this will provide the basis for the formation of a universal religion of the future. According to my idea of this religion, it will create a supporting context for spiritual experiences and will develop means of inducing them – "technologies of the sacred" – but at the same time it will not seek to dictate to people specific archetypal frameworks that they should choose to enter the area of the transcendental divine" (14, p. 77). At the origins of the problem of preserving information and bringing it into the area of consciousness are Jung's ideas, developed on the basis of Freud's ideas about archetypes. The issue is the existence of a certain area, "containing a record of the complete history of humanity. Data obtained from the study of extraordinary states of consciousness give grounds to assume that the area of archetypes is located between the reality of consensus and the undifferentiated consciousness of the cosmic creative principle... Archetypal beings apparently reside at much higher energy levels and are surrounded by a distinct aura of numinosity ... they influence events on our level" (14, p.162-163).

At the intersection of research in psychology and quantum mechanics, new fruitful ideas about the unity of the world have emerged (15).

The problem of falsity in knowledge is confronted with the problem of adapting classical scientific language, which still uses terms of linearity and leads to a dead end when moving to post-non-classical research. Therefore, in this area, metaphor, poetry, parable are examples of allegory, revealing their meaning in another field (space), but, nevertheless, often more accurately conveying, if not the essence of things and processes, then at least their perception by a person, thereby opening the way to understanding the essence. In this regard, we note that modern science surprisingly shows an analogy with the cognitive practice of mystics.

In our time, the problem of complexity has become almost the central problem of modern knowledge. Thus, Gell-Mann puts forward the idea of *infinite complexity* Universe in its totality. D.



Alberts and T. Cerwinski believe that: "On Earth, all adaptive systems seem to be somehow related to life. Complexity theory can be defined as *the theory of direction and certainty*, which, however, does not necessarily predict the future" (cit. 16). In general, the concept of complexity is a pass to knowledge into a completely different world, the essence of which is extravagant for the world of classical ideas. This world is one, but not integral, it is not divisible, since it is a complex object, it is not placed in the space-time continuum, there is no universal time for it, and its visible dynamics are an illusion of the thinking mind. Such a world cannot be objective, since it includes everything, including man, whose division into body, mind, soul is another illusion of the mind. The metaphors "black nesting doll" or "box with foggy walls" are a figurative description of the world, including man - this is the idea of a global complex system. There are no boundaries in this world, it is not divided into the surrounding and internal, into the real and imaginary worlds. Human reason and consciousness are situational phenomena that exist in an equally situational world, in a diffuse world of elusive boundaries (17, p.43).

Integration of Eastern and Western cultural traditions, which laid the foundation for such different styles of thinking, methodologies of cognition, worldview practices, views on man, and the demands of the times. Therefore, modern cognition must become integrative, uniting not only sciences, but also art, morality, religion, and other forms of social consciousness. Moreover, such integration must unite the diversity of cultural traditions, conventionally designated as Eastern and Western, but in fact being much larger-scale phenomena.

The differences between the traditions of the West and the East affect all spheres, but the central opposition concerns the interpretation of the "man-world" system. A man of the East, following the traditions of his culture, must improve himself all his life, trying not to make significant changes to the world around him, while a Western man cannot imagine himself without a daily desire to change the world around him. "The East demands the improvement of man, not the world, while the West, on the contrary, demands the improvement of the world, along with which man will also improve" (18).

One must agree with A. Stolyarov's idea that both cultural traditions have exhausted their creative beginning and "have approached the limit beyond which metaphysical degeneration begins." The author sees the way out in the synthesis of these two traditions. Perhaps the appeal of modern knowledge to ancient and medieval teachings, including Hurufism, is one of the ways to implement the synthesis of the two traditions.

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4. " These ideas are rooted in the most ancient cosmological and anthropological theories of Shiism, different versions of which can be found both among the teachings attributed to the historical Shiite Imams and in Ismailism. The most straightforward expression of views of this kind belongs, apparently, to the "extreme" Shiites (gulāt), who supported the idea of the incarnation of God in specific historical figures" - Mir-Kasimov O. ... Particularly important for the comparison of Hurufism and Shiism is that "the Imam is essentially the Word of God, the organ of God's speech is called the talking Book, the talking Threshold of God or the talking Koran" - Mir-Kasimov O. ...
5. Zolotukhin V. V. Sufism as pantheism. A view from Germany in the first third of the 19th century. - <https://cyberleninka.ru/article/n/sufizm-kak-panteizm-vzglyad-iz-germanii-pervoy-treti-xix-veka> - Religious Studies Journal . 2016 .

6. "According to Yeshe , pantheism originates from India, where it is represented among the "Brahmins", Buddhists and Jains . He also sees pantheism in Chinese Taoist thought, in Japanese Shinto and Buddhism. Sufism, as Yeshe says ..., is a product of the development of ancient Indian pantheism on Persian soil - "a Persian-Mohammedan sect" - Zolotukhin V. V ...

7. "According to Tolyuk , a Western mystic, although he is a mystic, still cannot get rid of some rationalization of his experience: he systematizes it in concepts and "ordered images", which can lead to the displacement of the sensual by the rational... A Muslim mystic does not need to fight with the rationalizing intellect: he knows how to introduce himself into an altered state of consciousness, where he immediately finds himself before the "idea of the infinite" that absorbs him - Zolotukhin V. V...

8. "Schlegel's conclusion, accepting the theistic doctrine, is disappointing: pantheism is "as destructive to morality as materialism, and, in addition, it ruins fantasy. According to Wolf, pantheism is even more dangerous and harmful than atheism, for it invents a false god and corrupts the ethical component of religion both by denying the highest moral divine authority and by preaching fatalism" - Zolotukhin V. V...

9. The founding text of Hurufism, Fazlallah's Jawdan-nama, has not yet been published either in its full version, written in the Astarabad dialect , or in its summary in Persian. The literature on Hurufism in Persian and Turkish remains largely in manuscript.

10. Babayev Ya. M. Hurufism and its influence on Azerbaijani literature // Young scientist. - 2009. - No. 3. - P. 100-104. - URL <https://moluch.ru/archive/3/219/>.

11. Shahzad Bashir . Fazlallah Astarabadi and the Hurufis - <http://www.en.islamic-sources.com/download/E-Books/History/Fazlallah-Astrabadi-Hurufis.pdf>

12. "According to the interpretation of the Hurufis, at the end of time, the particles of the divine Verb, which are part of the names of beings and objects of the material world, will return to their original state of phonemes. Thus, the material world will dissolve, and the Word, which lies at its basis, will manifest itself in its pure form: this will be "another earth and other heavens", i.e. not material, but "verbal" - Mir-Kasimov O.. .

13. 2012: Window of opportunity. A look at the world in an era of change through the eyes of world-famous scientists, visionaries and researchers. Moscow, Ripol Classic, 2010, 576 p.

14. Grof S., Laszlo E., Russell P. Revolution of Consciousness. Transatlantic Dialogue. AST Publishing House. Moscow, 2004, 248 p.

15. "As is well known, Jung formulated his concept of the archetype in collaboration with Wolfgang Pauli. Jung was troubled by the fact that while his own exploration of the human psyche led to encounters with such "unseemly" objects as archetypes, research in quantum physics similarly led to "unseemly" microscopic particles of the physical universe – entities that apparently could not be fully explained. Jung came to the conclusion that the existence of two "unseemly" things made it entirely possible that they were not really two different phenomena, but one and the same thing. According to Jung, this common and unique underlying factor that unites the worlds of physics and psychology is the unus mundus , one world. This means that the realms of mind and matter – psyche and physis – are complementary aspects of the same transcendental reality of the all-encompassing unus mundus . Archetypes are fundamental dynamic patterns, the various representations of which characterize both mental and psychic processes. In the mental sphere, they organize images and ideas; in the physical, the structures and transformations of matter and energy. However, the fundamental reality is unus mundus , which is neither mental nor physical in itself. It lies beyond both of these spheres. In this context, it is easy to recall the idea of an implicit order, put forward in later times, which also implies a transcendental realm beyond space and time, where everything is brought together. They are separated only by our interaction with the explicit order, which "unfolds" in space and time" - Grof S., Laszlo E., Russell P. The revolution of consciousness..., pp. 164-165.

16. Thirty-one definitions of complexity -

[http://magicspeedreading.com/books/a\\_mysl/kon\\_nauki/konez\\_nauki\\_051.html](http://magicspeedreading.com/books/a_mysl/kon_nauki/konez_nauki_051.html)

17. Terekhov Vasily. The Biggest Secret of the Mind. What is consciousness and how does it work. OOO "Written with a Pen", St. Petersburg, 2016, 62 p.

18. Stolyarov Andrey. West and East: "new era of prophets" Matrix and reality.

<http://phenomen.ru/public/journal.php?article=18> .